

on a slow fire, then ground to powder, and sown over the fields.¹ We have seen that similarly the Egyptians scattered the ashes of human victims by means of winnowing-fans;² and if my explanation of the practice is correct, it may well have been that they, like the Zulus, attributed a special power of reproduction to the genital organs, and therefore carefully excised them from the body of the victim in order to impart their virtue to the fields. I have conjectured that a similar use was made of the severed portions of the priests of Attis.³

To an ancient Egyptian, with his firm belief in a personal The Immortality dependent on the integrity of the body, the prospect of mutilation after death must have been very probably repugnant; and we may suppose that the kings offered a $c^{tom}ind$ strenuous resistance to the custom and finally succeeded in succeeding abolishing it. They may have represented to the people l^{it} that they would attain their object better by keeping the royal corpse intact than by frittering it away in small pieces. Their subjects apparently acquiesced in the argument, or at all events in the conclusion; yet the mountains of masonry beneath which the old Egyptian kings lay buried may have Pre-been intended to guard them from the superstitious devotion ^{ken}o of their friends quite as much as from the hostile designs of preserve their enemies, since both alike must have been under $^{a}oflm^{3}$ strong temptation to violate the sanctity of the grave in ^{from}

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mutilation.
order to possess themselves of bodies which were believed to be endowed with magical virtue of the most tremendous potency. In antiquity the safety of the state was often

believed to depend on the possession of a talisman, which sometimes consisted of the bones of a king or hero. Hence the graves of such persons were sometimes kept secret.⁴ The violation of royal tombs by a conqueror was not a mere insult: it was a deadly blow struck at the prosperity of the kingdom. Hence Ashurbanipal carried off to Assyria the bones of the kings of Elam, believing that thus he gave their shades no repose and deprived them of food and

¹ Dudley Kidd, *Savage Childhood* (London, 1906), p. 291. ³ Above, pp. 268 *sq.*

⁴ See my notes on Ptolemy, i. 28. 7 and viii. 47. 5 (vol. ii. pp. 366 *sq.*, vol. iv. pp. 433 *sq.*).

² Above, p. 97.